

laid their garments on the Ass, on which our Lord Iesus did ride, with great ioy and loud acclamations. The fourth and last, is the purging and clearing of the Temple, of corruptions crept in and allowed by the Pharisees. The third part I have choosen to treat of, wherein the Euangelist Luke, declareth the great ioy, triumph, and reioysing of the Disciples and people, with their loud acclamations, as they approached neere to Ierusalem: in which action they were directed by the holy Ghost, that the Prophetic of Zachariah might be fulfilled, which was this: *Reioyce greatly O daughter Zion: shout for ioy, O Daughter Ierusalem: behold, thy King cometh vnto thee: he is iust and saved himselfe, poore, and riding vpon an Ass, and vpon a colt, the foale of an Ass, Zacha. 9. 9.* Yet our Lord Iesus, approaching neere vnto Ierusalem, and beholding it, and withall recolluing in his minde the great mercies of God, offered by the Prophets, and now by him, and considering how the hearts of the Iewes were obdurate and hardened, and their eyes blinded, that they could neither see the grace offered, nor beleue the promises made vnto them; he burst forth into weeping, wishing that they had knowne the things that concerned their peace; but because they did not, hee did Prophesie the vnter destruction of the Citie, and of their policie; which came to passe about some fortie yeeres after, and remaineth vnto this day: which is an admonition to vs, and to all succeeding ages, to beware and take heede that we doe not despise the grace of God, lest we fall off his iudgements. But I come to the words themselves, which offer to our consideration two things.

1. An *Admonition to Ierusalem.*

2. A *Prophecie of the destruction of Ierusalem.*

The first part of my text containeth an *Admonition to Ierusalem*: wherein our Lord Iesus warned her of her present estate, to draw her to a diligent consideration

don of the great mercy of God should run her. First
in sending his Prophet. Secondly in sending his Son
to allure her into repentance, that she might have avoid-
ed the judgments and plagues which were immin-
ent, and hung over her head, and afterwards fell up-
on her.

Wherein we may observe the great goodness of God,
admonishing her of the danger that she should fall into,
if she did not procure it by true and voluntary repentance.
God gives a Caution before his Cupis, and death waiting
before he doth wound. And thus the Lord hath done
from the beginnings admonishing men either immedi-
ately, or mediately, before of the danger, that smiting
it, they might escape the punishment. He admonished
Abel before his fall immediately by himself, shew-
ing him the danger and punishment if he did eat of
the Tree of knowledge of good and evil, in the midst of
the Garden. Then said he to his wife, He therefore warned
Cain before he murdered, and his Brother, immedi-
ately by himself. If thou doest well, shalt thou not be accep-
ted? If thou doest not well, sin lieth at the door. And the
wife he forewarned Noah of the drowning of the world
immediately by himself, who believed and escaped
the mercurial waters. He admonished immediately,
by means, the old world by Noah, the right Preacher of
right counsel. He admonished the Babylonians by
Isaiah, the Egyptians by Moses, the Ninevites by Jonah, the
Pharisees by the Prophets, often before they were led into
captivity. Jerusalem by the Prophets, and by our Lord
Jesus, as here Saint Paul saith. *Whence many things are
written before time, as it is written for our learning.* There-
fore all the admonitions, exhortations, and exor-
tations of punishment in the Scriptures are therefore re-
corded, that in all times and ages they should be pro-
phesied and preached unto men, as testimonies of the
judgments of God against all impious and ungodly who

1. Cor. 10. 12.

1. Cor. 10. 12.

1. Cor. 10. 12.

1. Cor. 10. 12.

1. Cor. 10. 12.

1. Cor. 10. 12.

1. Cor. 10. 12.

Gen. 2. 17.

Gen. 4. 7.

Gen. 6. 8. 10. 11.

Gen. 7. 1.

1. Pet. 2. 5.

Gen. 19.

Math. 23.

Rom. 15. 4.

Math. 11.

I Cor. 10. 11.

Psal. 102. 18.
This shall be
written for the
Generation to
come.

Rom. 2.

Stop their eares at the voice of God, winc ke with their eyes, that they may not see the mercies of God, and harden their hearts, not beleueing his threatnings: Therefore our Lord Iesus denounceth a heauie woe against *Chorazin, Bethsaida and Capernaum*, telling them that it should be easier for *Tyre and Sidon*, and for *Sodom*, then for them in the day of iudgement. Saint Paul shewing how God slew three and twentie thousand of the *Israelites* for committing fornication declareth, that all those things came vnto them for examples, and were written to admonish vs, vpon whom the ends of the world are come.

This Admonition then vnto *Jerusalem*, and all other Admonitions in the Scriptures, are recorded in the Scriptures to be Preached vnto all men, to all Nations, to all estates and conditions of men, especially to those to whom the Gospell hath beene declared, that it might be an example of the iust iudgement of God, and an Admonition to Repentance. Iest they likewise despising the riches of Gods goodnesse, patience, and long-suffering, according to their hardnesse, and heart that cannot repent, they heape vp wrath against the day of wrath, and iust iudgement of God. This Admonition then concerneth vs, and warneth vs in time to repent, and to lay hold on the day of grace, before the day of iudgement come. The Gospell hath beene preached vnto vs many yeeres, God hath bestowed many fauours and benefits vpon vs, he hath given vs a long peace, hee hath defended vs against our enemies, that are more in number and stronger then we; he hath made vs his vineyard, and hedged vs round about, that the wilde Beere of the Forrest could not roote vs vp; he hath done as much, yea, much more for vs then for *Jerusalem*, he hath called vs to repentance by his seruants, the Ministers and Preachers of the Gospell. All the examples of Gods iudgements

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3

Iudgements in the Scriptures haue bene red and pressed vnto vs, yet we generally liue in securitie, neither suspecting any change, nor fearing any punishment: But let vs take heede that our Malicion dayes doe not deceiue vs; neither let vs thinke that we are priuiledged aboue others: For if God spared nor the naturall branches, when they did not repent; will he spare vs that were wilde Oliues? The Tribes in the time of *Jeremiah*, who dwelled in *Ierusalem*, liued in great securitie (as we doe) neither regarding Gods mercies, nor fearing his iudgements; therefore the Lord sent *Jeremiah* with this message vnto them. *Behold I begin to plague the Citie where my name is called upon; and should you goe free? yee shall not goe quite; for I will call for a sword vpon all the inhabitants of the earth.* Euen so this example of *Ierusalem*, yea, and all the examples before mentioned doe preach vnto vs to turne vnto God, not flattering our selues that we are better then they; nay, I feare that our finnes are growne so great, that we haue iustified *Ierusalem*, yea, *Sodom* and *Gomorrah* in their finnes; and therefore I say from the mouth of Christ vnto you, *except ye repent, ye shall likewise perish.*

Rom. 11. 31.

Ier. 25. 39.

Luk. 13.

Now out of this generall, let vs obserue the particulars. First that it is Gods great mercy without mans desert, to admonish and warne sinners of their future punishments; if they refuse his grace offered, he hath mercie on whom he will. When God then doth warne a Nation, a Countrey, a People, or Cite, he declareth his great mercie, *That he would see the death of a Sinner, but rather that he should turne and liue.* This mercie of God should leade vs to repentance; it should breake our stonie hearts, and soften the hardnesse of them, when God spreadeth out his hands vnto vs, and offereth to gather vs together as a Henne doth her Chickens, that wee perish not with the wicked.

B 4

Secondly,

2.

Secondly, all the Admonitions in the Scriptures are written for vs, to warn vs to prevent the wrath of God, and to escape the punishments of the wicked. Therefore when either we read, or heare, how God destroyed a Nation, a People, a Country, yea, or some particular person, to despising his grace, and rejecting his admonition; let vs presently apply it vnto our selves in this manner. I read, or I heare, how *Jerusalem* and other Cities were destroyed, for refusing the grace of God offered vnto them; I heare how such men were severely punished, when they would not be warned: If I doe not make vse of this, the same punishment will fall upon me, therefore I will pray vnto God to grant me his grace, that I may take these warnings, and speedily turne to God, that the fall of others may be my rising.

3.

Thirdly, these Admonitions will leaue vs without excuse: For what can we plead for our selves, when so many examples and admonitions haue bene remembered vnto vs? He that is once warned, is halfe armed; therefore there remaineth no excuse for vs, if we despise these admonitions, but a fearful expectation of the iust iudgements of God.

4.

Lastly, these Examples and Admonitions in the Scriptures, will be so many witnesses against vs, and will rise vp in iudgement to condemne vs: It shall be easier for *Jerusalem*, *Tyr* and *Sidon*, and for *Sodom* and *Gomorrah* in the day of Iudgement, then for vs, God Almighty giue vs grace to make a good vse of these things.

Now I come to the words in particular, as they lie in order, when God spaketh out his word to them, and offereth to gather vs together as a fowle, and as a flock, that we be not as the

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7

And when he was come neere vnto the Citie.

Our Lord Iesus, accompanied with his Disciples and much people, reioycing with great triumph, approacheth to Ierusalem: And when he was come neere vnto the Citie, he beheld it, and wept for it. He commeth to Ierusalem, to an ingratefull and a rebellious Citie, from which he had iust cause to depart: for she neither would receiue his Doctrine, nor belecue his miracles: His Doctrine she challenged not to be of God; his miracles she ascribed to Sathan, to *Belzebub* the chiefe of the Diuels; his person she contemned; *is not this the Carpenters Sonne? art thou not a Samaritan?* Yet our Lord Iesus, passing by all these indignities, commeth vnto her, and leaueth nothing vnattempted to saue her; as he himselfe by his owne words testified. *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent vnto thee; how often would I haue gathered thee together as a Henne doth her Chickens, and thou wouldest not.* Behold here the loue of our Lord Iesus to an vnfaineull and a rebellious people. This example of Christ doth teach all his Ministers, yea, and all Christians, to open their bowels of mercie, euen towards the obstinate, not rashly to forsake them, and depart from them, and to giue them ouer; but rather to labour to winnethem vnto Christ, and to omit no time, to spare no labour to effect it, and to bring it to passe. So did *Noah* labour with the old world, *Lot* with the *Sodomites*, *Moses* with *Pharaoh* and the *Egyptians*, *Samuel* with *Saul*, the *Prophets* with the *Israelites*, *Paul* with the *Iewes*. But it may be objected that it is in vaine and but labour lost, to cast pearles before Swine, and to giue that which is holy vnto Dogges. I answer, we ought not so to thinke by and by of such as are obstinate and ingratefull, of such as are froward and stubborne, for God can suddenly

Math. 12.

Math. 13.

Math. 23. 37.

Math. 6.

1 Tim. 1. 13.

James 5. 19. 20.

Dan. 12. 3.

suddenly change them; *Paul* was a Persecutor, a Blasphemer, and an oppressor, but God tooke mercie vpon him; *Mathew* and *Zachew* were Publicans and Sinners when our Lord *Iesus* called them; Therefore let vs doe our diligence, and commit the successe vnto God: If they continue in their disobedience, they are without excuse, and their condemnation is the more iust: He that refuseth light, is worthy to continue in darkenesse; he that reiecteth grace, deserueth to abide the sensure of Iustice. If we with our admonitions and exhortations reclaime and winne them, we saue so many soules from death, and couer a multitude of sinnes, and wee our selues shall in the day of the resurrection shine as the Starres in the firmament.

He beheld the Citie.

Luk. 10. 33.

The vse.

AS our Saviour *Christ* approached neere vnto *Ierusalem*, so he beheld it, he looked vpon it, and reuoluing in his minde her blockishnesse and ingratitude, neither seeing, nor acknowledging Gods mercies, nor yet fearing his iudgements, he burst forth into weeping. Now we may consider his kindnesse and loue towards *Ierusalem*, that he looketh on her, that he beheld her, from whom he had iust cause to turne away his eyes; yet he beholdeth her, he doth not avert his face from her, as men turne their eyes from their enemies: But he is that good *Samaritan*, who seeing the wounded man, is moued with great commiseration and compassion towards him, pittying his distressed case, and indeauouring to relieue it.

This example is our instruction, teaching vs to behold obstinate sinners, to looke vpon them, pittying their miserable estate, which they themselues see not. When therefore wee behold the common Swearer, breaking forth into outrageous oathes: When we see
some

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some prophane the holy Sabaoth of the Lord: When we looke vpon the common Drunkard, or vpon any other notorious sinner, committing sinne with a high hand, and acting it with greedinesse, making no conscience of sinning: let vs be moued with compassion towards them that know not what they doe; they little thinke of the iudgements that hang ouer their heads, if they repent not. Now as the beholding of a man in some sharpe fit of sicknesse, or the looking vpon some grievous sore or festered wound, extremely payning the patient, doth draw compassion from vs; euen so should wee be moued to pittie the miserable estate of grieuous sinners, who are lickte and wounded with sinne, and yet do not feele it: And if we should and ought to be moued with compassion towards the obstinate, for their great miseries that shall befall them; how much more ought we to pittie the godly in their distresses, crosses, and afflictions, whereof we are many times eye-witnesses. Here then the Stoikes, and all that are without naturall affection, are to be reprobued: They that are Gods elect haue put vpon them the bowels of mercy; they weepe with them that weepe, they remember them that are in bonds, as if they were bound with them; and them that are in affliction, as if they were afflicted in the body: But the wicked haue cruell hearts, they giue themselves to ease and pleasure, as *Amos* teacheth, and remember not the affliction of *Ioseph*.

And wept.
As our Lord Iesus approached vnto Ierusalem, so he beheld the Citie, and beholding it he wept for it. We read that Christ wept thrise: First when he raised vp *Lazarus*, for when he came to the place where they had laid him, *Saint Iohn* saith, *And he wept, Iohn 11. 35.*

C 3

Secondly,

*Dilige iure bonos
& miserece ma-
lu Boetius.*

*Colos. 3. 12.
Rom. 12. 15.*

*Heb. 13. 3.
Pro. 12. 10.*

Amos 6. 6.

Christ Ioh. 11.

Christ's loue.

1 Tim. 2. 4.
Ez-k. 18. 32.
The vse.

Secondly, he wept ouer Ierusalem, as here we read. Thirdly, in his Passion, as the Apostle saith, which in the dayes of his flesh, did offer up Prayers and Supplications, with strong cryings, and teares, vnto him that was able to saue him from death, and was also heard in that which he feared, Heb. 5. 7. The teares of Christ expresse the affection of his loue, as doth a Father weeping ouer his disobedient and dissolute sonne, for the miserie that he fore-seeth will come vpon him for his inordinate life. He delighteth in mercie, rather then in iudgement. He delighteth not simply, no not in the destruction of the wicked; he would haue all men to be saued; and to come to the knowledge of his truth: *He desireth not the death of a sinner.*

If then Christ weepe for the misery and destruction of the wicked, much more will his eares be open vnto the sighes and groanes, to the Prayers and Supplications of his poore members, who turne vnto him with true contrition and sorrow of heart, and call vpon him with a liuely faith. This should be remembered of vs, that it may comfort and incourage vs to approach vnto the throne of his grace in time of necessitie, that we may receiue mercy, and finde grace.

Againe, if the teares of Christ doe not moisten and mollifie our dry and hard hearts, if they doe not moue vs, and draw vs vnto Repentance, he in the end will punish our obstinacie and hardnesse of heart, and though we cry then, hee will not regard our weeping, because we despised his teares. Let vs in the feare of God meditate on this godly mouion, that it may leade vs vnto true and speedy Repentance. Doeſt thou not know that this loued Christ should leade thee to repentance?

Christ's dolor.

The teares of Christ also expresse vnto vs the dolor and griefe of Christ. For being sent of his Father to gather the lost sheepe of the house of Israel, and seeing

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seeing their obstinacie and stubbornesse, despising his word, reproaching his miracles, and reiecting his grace, he could not refraine from weeping; he burst forth into teares. This was the cause why he being touched with compassion, shewed his loue and his griefe, weeping for the imminent destruction of Ierusalem. For when he considered that Ierusalem was ordained of God, to be the holy seate, in the which the covenant of euermlasting saluation should abide, the sanctuary, from whence saluation should come to the whole world, it could not be but that he must needes greatly lament the destruction thereof: when also he saw the people to perish miserably, by their owne ingratitude and malice, which was adopted to the hope of eternall life, it is no maruell if he could not refraine from teares. Now this affection in Christ was not counterfeit, it was not fained, farre be it from vs to admit any such thought; but it was true, for we haue not an high Priest which cannot be touched with the feeling of our infirmities, but he was in all things tempted, in like sort as we, yet without sinne: wherefore in all things it became him to be made like vnto his brethren (for he tooke the seede of *Abraham*) that he might be mercifull, and a faithful high Priest in things concerning God, that he might make reconciliation for the sinnes of the people, for in that he suffered, and was tempted, he is able to succour them that are tempted.

Heb. 4.15.

Heb. 2.17.18.

|| This affection then of true sorrow in Christ for Ierusalem, is a notable testimony and a sure prooffe of his humane and manhood, and is sufficient to conuince and confute *Marcion* and other Heretiques, denying that he was a true and naturall man. And in this sorrow of our Lord Iesus Christ, expressed by his weeping for Ierusalem, we haue a true patterne of naturall affections: weeping for Ierusalem, a stubborn Cite, disobedient Cite, an vnfaithfull Cite. O should

*Quis talia fando
temperet à lacri-
min?*

The use.
2 Pet. 2.7.8.

Isa. 24.16.

Ier. 4.19.

Ier. 9.1:

not this moue vs? O should not this draw vs to com-
punction? O should not this pull vp the sluices and
floodgates of our eies, & giue them free passage to gush
out with teares? Our Lord Iesus wept, and can our
eyes be dry to heare it? *Virgill* the Heathen Poet, de-
scribing the lamentable destruction of *Troy*, that was
sacked by the *Gracians* after ten yeares Seege, saith,
who speaking of these things, can reframe from teares?
So say I, who is it that readeth or heareth how our
Lord Iesus wept, and can passe away without weeping?

Now these teares of Christ did intimate that the
sinnes of Ierusalem were greater; and the calamities
and punishments imminent, and hanging ouer her
head, were more grieuous then Ierusalem did thinke
or vnderstand: for it is a great matter that good men
speake with teares. The sequell did verifie this in the
destruction of Ierusalem: Our Lord Iesus weepeth for
the sinnes of Ierusalem, and for the punishments and
calamities that should come vpon her.

This example teacheth vs to weepe for the sinnes of
others: Righteous *Lot* had his soule vexed with the
vnclane conuerlation of the wicked *Sodomites*. *Isaiah*
crieth out, *My leane nesse, my leane nesse, was it me: the*
transgressours haue offended; yea, the transgressours haue
griuously offended: He did so grieue at the transgressions
of the people, that he became exceeding leane with-
all, as the doubling of the word importeth. The Pro-
phet *Jeremie* likewise is full of passion in this behalfe,
sometimes he crieth out, as if he were in great perplexi-
tie. *My belly, my belly, I am pained euen at the very heart,*
my heart is troubled within me, I cannot be still. Some-
times he wisheth that his head were full of water, and
his eyes a fountaine of teares, that he might weepe
day and night for the sinnes of the people: and he told
them that his soule should weepe in secret for their
Pride, and his eyes should weepe and drop downe
teares

teares. How did *Samuel* weepe for the sinnes of *Saul*? And *David* saith, that his eyes did gush out with rivers of water, because men kept not the Law of God. How did *Saint Paul* weepe for them that did walke inordinately among the *Philippians*? How did *Ezra* and other good men weepe for the sinnes of the people in his time? If then these good men beholding the sinnes of the people of their times, and considering the calamities and punishments that would fall vpon them, did weepe abundantly: How can we passe by our brethren, sinning with an high hand, and committing sinne with greedinesse, and not weepe for their sinnes? Before I begin to relate vnto you the sinnes of this age, and of our Land, I cannot but tremble. How doe men and women, young and old, rich and poore, generally take the holy name of God in vaine? how commonly is Gods holy Sabaoth prophaned? how many murthers in this land haue beene committed, and the murtherers haue escaped? how is adulterie and fornication committed, and is not punished? how is theft committed? how doth drunkennesse raigne in this land, and is made but a sport and pastime? Are not these sinnes like the sinnes of the first age? Haue not the sinnes of our Land, exceeded the sinnes of the *Sodomites*? and shall we not now weepe for the sinnes of the people of this land? yes, let vs not onely weepe, but let vs howle and cry for them, as *Ioel* exhorted the people of his time. Now if this be required of vs for other mens sinnes, much more should we sorrow and weepe for our owne sinnes; our sinnes should be our greatest sorrow; nothing in the world should come so neere our hearts as they: and therefore the Lord saith, that when men are once brought to a true sight of their sinnes, they shall mourne for them, euen as one that mourneth for his onely sonne; and be sorry, as one is sorry for his first borne. As nothing more woundeth

Ier. 13. 17.
1 Sam. 16. 1.
Psal. 119. 139.

Phil. 3. 18.
Ezra. 10. 1.

Ioel. 2. 17.

Zacha. 12. 10.

1 King. 21. 4.

Psal. 6. 6.
Psal. 102. 10.
Math. 26.

Luk. 7. 38.

woundeth the heart of a tender Father, then to loose his onely Sonne, the image of his name, and the hope of his house : so nothing should pierce the heart of a man so deeply, as the consideration of his sinnes. Many weepe in the world, but not for their sinnes, but for worldly respects; such abuse their teares, as *Chrysostome* vpon the *Colossians* doth at large declare. Many weepe because they cannot haue that which they vniustly desire. So mourned *Achab* for *Naboths* Vineyard. Some weepe because they cannot be reuenged on their enemies; so did *Esau* weepe because he could not hurt his brother *Iacob*. Many weepe, because their Parents die not, that they might be their heires, and enioy their goods. Many weepe because they cannot be rich, nor haue the world at wil, as some haue: But how few among vs doe weepe for our sinne? *David* every night washed his bed, and watered his couch with his teares: *Peter* when he had denied his Maister, went out and wept bitterly: *Mary* shed such plenty of teares, as she washed our Sauiour *Christs* feet with them: And haue not we likewise you as great cause to weepe for our owne sinnes? yes verily, and if we would but enter into our owne consciences, and call our sinnes to remembrance, and iudge our selues, euery one of vs humbly bowing the knees of our heart, should thus say vnto the Lord; O my God, how haue I bestowed all those Talents of gold which thou hast giuen me? how haue I requited thee for all thy kindeesse towards me? what hath my whole life beene else but a continuall warring against thee? O Lord *Iesus*, what hath my life beene else but a daily renewing of all thy bloody torments, and of all thy passions! Ah vile wretch that I am; how often haue I betrayed thee, and sold thee for a little worldly pleasure, or for a little luke and gain? How often haue I bound thine hands, and euery most detestably spit in thy face, by refusing those gifts which thou

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thou wouldest haue giuen thee? how often haue I quenched the good motions of thy spirit put into me? For this should I weepe day and night. It is no small measure of sorrow that is sufficient, in respect of the greatnesse of our sinnes: For if we had an hundred eyes, and should weepe them all out; and if we had a thousand hearts, and they should all breake a-sunder, with remorse and sorrow for our sinnes, it were too little, and we should sooner want teares, then matter of mourning.

If we thinke that we should be such vile wretches, as by our sins to crucifie Christ so often, and to put him to so many deaths, who hath bene to vs so kinde a Lord, and so louing a Saviour: For we must not thinke that a little sorrow, or a few teares will serue the turne, but we must haue great measure of griefe; looke how grievously we haue sinned, so grievously should we bewaile our sinnes. A deepe wound must haue a large plaister; and our repentance must not be lesse then our fault. It is true, it is no matter of merit for a man to weepe more or lesse: we may say in this case, as the Apollle saith of meates; *it is not our teares that makes vs acceptable to God*; but yet much sorrow, and much weeping, is a token of great repentance: and on the other side, where there is a little sorrow, and a little weeping, there is but a little repentance. Peter when he had denied his Maister, went out and wept bitterly. The people of *Israel*, that lamented after the Lord for their sin, are said to haue poured out buckets of teares, as it were vnto the Lord: and *Dauid* saith, that he wept in such abundance, as he caused his bed to swim, and wared his couch with his teares. In both which places, though there be an Hyperbolicall excessse of speech (for it is not possible for men to fill buckets with teares, nor to cause themselves to swimme in their beds) yet it signifieth that there was an exceeding great measure

In fontem frontem, atque in flumina iurata verum.

Lachryma nobis decernit, ante quam causa dolendi. Seneca de breui. vii. 2.

1 Cor. 3. 2.

1 Sam. 7. 27.

Psal. 6. 6.

Cura dolorque animi, lacrymaque alimentum fuerit. Ouid met. 2. 10.

Psal. 42. 3.

Luk. 7. 38.

Ioel. 2. 12.

Weepe for your
selues, and for
your children.

Luk. 23. 28.

A good saying
of a prophane
mouth.

*Ille dolet verè qui
sine teste dolet.*

Martialis. lib. 1.

Epigra. 34.

This was the
state of Pharaoh
and his Hoast.

Isa. 47. 7.

8:

9.

Reuel. 18. 7. 8.

Luk. 12. 19. 20.

measure of griefe. Againe, he saith, that his teares were his meate, day and night : And *Mary*, as before was noted, shed such plenty of teares, as shee washed our Sauours feete with them. Let vs then I beseech you, turne vnto the Lord with fasting, and with weeping, and with mourning ; both for the sinnes of others, and for our owne sinnes. O that I could obtaine thus much of you, or rather of God for you, that you would weepe for your sinnes, though not at this time, and in this place, yet when you are at home, and by your selues, when ye consider of this ye haue heard this day, that so God may regard your teares, put them into his bottle, and auert the iudgements which our sinnes haue iustly deserved.

We haue heard how our Lord Iesus wept ouer *Ierusalem* : now let vs consider what *Ierusalem* did. *Ierusalem* was secure, she reioyced, she was merry, she feared no danger, therefore her destruction came suddenly vpon her, and she could not auoide it. This was the state of the first age, they ate, they dranke, they bought, they sould, they married, and were given in marriage, and sodainely the floud came, and swept them all away. This was the state of the *Sodomites*, they feared no danger, and suddenly were consumed with fire and brimstone from heauen. This was the state of *Babylon*, who said, *I shall be a Lady for euer*: therefore she gaue her selfe to pleasure, and dwelt carelesse: she said, *I am, and none else, I shall not sit as a widow, neither shall I know the losse of children*. But what said the Lord? now heare, these two things shall come to thee suddenly in one day, the losse of children and widowhood, they shall come vpon thee in their perfection, for the multitude of thy dininations, and for the great abundance of thy Inchanters. Saint *Iohn* likewise, in the Reuelation, prophesied in like manner of her. This was the state of the rich man in the

the Gospell, who promised to himselfe many dayes, and yet the same night his soule was fetcht away. This was the errour of *Dauid*, who said in his prosperity, he should neuer be remoued; but he retracted it, finding the contrary. Now here we haue a true discription of the world, and of the times wherein we liue; we haue inioyed such a long peace, as neither our Fathers, nor our forefathers euer knew; we haue had so long prosperitie, we haue had so great plenty of all things, but about all these, we haue had the Gospell and word of God so plentifully, and so sincerely preached among vs, as scarce hath beene seene in any age heretofore. Now these Halcion daies, this long peace, this great prosperitie, makes men secure, they thinke this will euer hold, they feare no alteration, they thinke they stand immouable: this was the state of former times, and they smarted for their securitie, and vaine confidence, let vs then take heede and be wise, let vs remember the change of all things is sudden, if God enter into iudgement with vs, if he hide his face from vs, we shall be changed, and our prosperitie may be turned into aduersity, & our ioy into mourning. Our Lord Iesus foretould the securitie of the world, before his coming, that it should be as it was in the time of *Noah*. And *Saint Paul* saith, *When they shall say peace, and safety, then shall sudden destruction come upon them, as the traile vpon a woman, and they shall not escape.* Let vs not then flatter our selues with these goodly daies, but let vs feare an alteration, let vs like good Seruants be alwaies ready with our accompt in our hands, and likewise Virgins, with oyle in our Lampes, that no sudden change may ouertake vs, nor any aduersitie dismay vs, but that we may say in any aduers hap that may befall vs, as *Iob* said, *that is come vpon me that I was afraid of.* Amen.

Of the rich
Glutton.
Luk. 18.

*Omnium rerum
est vicissitudo.*

Mat. 24. 37. 38.

Thes. 5. 13.

Saying, O if thou hadst knowne, at the least in this thy day, those things which belong unto thy peace.

IN these words our Sauour Christ doth complaine, and vpbraide the blindenesse of *Ierusalem*. His words are passionate, therefore abrupt: for we know in whom earnest affections meete, being surprised with griefe, they cannot vtter their whole minde, but breake off abruptly. Christ then doth not onely complaine, and pittie the destruction of *Ierusalem*, but doth also vpbraide this ingratefull people, their great wickednesse in reiecting saluation offered, and drawing wittingly the heauie iudgement of God vpon them. For it is very like that this thought did disquiet the minde of our Lord Iesus. Behold, O daughter *Sion* and *Ierusalem*, I come vnto thee, thy King, and thy Sauour, as the Prophet promised thee; but poore, and humble, therefore thou despisest me, from whose hand thou mightest receiue righteousness, & euerlasting life. I would thou hadst knowne those things which belong vnto thy peace, and wert not blinde in thine owne euill, and in this thy day, wherein so many and such admirable things doe call thee to the knowledge of these things. For now thou hast mee preaching vnto thee the kingdome of heauen, the day of saluation and visitation is risen vpon thee, which thou oughtest to know by my doctrine, and miracles wrought before thy eyes, in the midst of thee. But O thrise, and foure times vnhappy, these things are hid from thee, thou doest maliciously blinde thy selfe, that thou mightest not see them; therefore thou doest rage, and art mad against me, and seekest my blood, whom with an earnest affection, thou shouldest receiue and embrace as thy Sauour.

By this then it appeareth, that our Lord Iesus complaineth

plaineth against the blindness, stubbornnesse, and ingratitude of *Ierusalem*, that by no admonitions, no benifits, nay, not with reares, she would not be mollified, nor warned, to auoide her future calamities. For euen as a good Father, labouring to draw a stubborne and disobedient Sonne to grace and goodnesse, by all good meanes, but doth not preuaile, hath the greater cause to complaine: euen so our Lord Iesus had great cause to complaine against *Ierusalem*, not considering the grace that was offered vnto her.

And this affection of so great mercy which we see was in Christ the Sonne of God, the like we read that God the Father doth declare to be in himselfe, in many places of the Scriptures. As when he complained against the *Israelites*, for their stubbornnesse and ingratitude, he saith thus: *Oh that my people had harkned vnto me, and Israel had walked in my wayes. I would soone haue humbled their enemies, and turned my hand against their aduersaries. The haters of God should haue bene subiect vnto him, and their time should haue endured for euer. And God would haue fed them with the fat of wheate, and with honey out of the rocke would I haue satisfied thee. Againe, Oh that they were wise, then they would understand this, they would consider their latter end. Oh that there were such an heart in them to feare me, and to keepe all my commandments alway: that it might goe well with them, and with their children for euer.*

By these Scriptures it is euident, that mans perdition is of himselfe, and in himselfe, and not of God. Thy perdition, O *Israel*, is of thy selfe, but thy helpe is in me. I thus saith the Lord, I would not the death of a sinner. I haue called saith wisdom, and ye haue refused. Oh *Ierusalem, Ierusalem*, saith our Lord Iesus, how often would I haue gathered thee together, as a beeme doth her chicken, and thou wouldest not. God would haue all men

Simile.

Psal. 81. 13.

14.

15.

16.

Isa. 48. 18.

Deu. 32. 29.

Deut. 5. 29.

Hof. 13. 9.

Eze. 33. 11.

Pro. 1. 29.

Math. 23. 37.

1 Tim. 2. 4.

1 Tim. 2. 4.

to be saued, and to come to the knowledge of the truth: Here then those wicked and prophane men are to be reprov'd, who ascribe their damnation to God, when it is in themselves. For God calls, and they stop their eares, like the deafe Adder, and will not heare: God offers grace, and they refuse it: God warnes them of their miseries to come, if they doe not repent; but they will not belecue and turne to God, but harden their hearts, as *Pharaoh* did; till destruction come vpon them.

Thou.

THIS word (*Thou*) is emphaticall, for euery word in the Scriptures hath his weight, and euery syllable his sence. *Oh that thou, thou Ierusalem*, whom God hath chosen to be his sanctuary, to be his dwelling place, to put his name there; with whom hee hath made a covenant, vpon whom hee hath bestowed so many benefits, whom he hath hedged about, and defended against all enemies: *Oh that thou*, which in priuiledges and prerogatiues excellest all the Cities in the world, *hadst knowne the things that belong vnto thy peace*. Other Cities haue knowne their peace, and the time of their visitation in mercie; as *Nimioe*, who repented at the preaching of *Ionah*. *Oh that thou wert in the number of them.*

The vse.

Here the Ministers and Preachers of Gods word, are taught to apply their admonitions to the whole Nation; yea, to particular Cities; yea, to particular Townes; yea, to particular persons: when they wilfully and obstinately reiect the grace and mercy of God, then they may iustly complaine against them, and fitly vse this manner of speaking; *Oh that thou hadst knowne the things that concerne thy peace. Oh that thou*

thou Adulterer, Oh that thou Drunkard, Oh that thou Blasphemer, Oh that thou prophaner of Gods Sabbath, Oh that thou Vsurer, thou Oppressour, wouldest feare the iudgements that will light vpon thee, if thou knowest not the things that belong vnto thy peace, and dost not by true repentance turne vnto God while he doth speake vnto thee, and warne thee.

Hadst knowne.

Our Lord Iesus wisheth that *Ierusalem* had knowne the things that belong vnto her peace. Whence we learne that knowledge is an excellent thing; wee should all labour for to attaine vnto it. For to know God and Iesus Christ, to know the mysteries of saluation, to know the things that belong vnto our peace; to know the time of our visitation, in mercie; this is mans *Summum bonum*; his happinesse, his glory. This is life eternall, to know thee, and whom thou hast sent, Iesus Christ. Let not the wise man glory in his wisdom, nor the strong man in his strength; nor the rich man in his riches; but let him that glorieth, glory in this, that he knoweth me to be the Lord: for I desire mercy, and not sacrifice, and the knowledge of God, more then burnt offerings, saith the Lord. *Oh that thou hadst knowne*, saith our Lord Iesus to *Ierusalem*. And may not we say to *England*; yea, to *London*; yea, may not euery Minister and Preacher of the word, say to his particular place, where hee is resident; Oh that thou hadst knowne the things wherein thy peace consisteth?

Ioh. 17. 3.

Ier. 9. 24.

Hos. 6. 6.

At the least in this thy day.

IN these words is an Amplification taken from the Time. As if our Lord Iesus should say, hitherto thou hast beene obstinate and stubborne, thou hast killed my Prophets which I sent vnto thee; thou hast often hitherto reiected me: Oh that now, in this thy day, which my Father hath appointed to call thee by me, thou wouldest be wise and know thy time. The speech of our Sauour Christ containeth an exclamation proceeding from his heart, and vttered with so great affections of dolour, that he could not perfectly declare it, but breaketh it off; euen as when a man is in great heauinesse and sorrow, intending to vtter his griefe, he is inforced to breake it off abruptly. In this speech our Lord Iesus admonisheth, that the day was come which God in his eternall counsell had appointed for the saluation of Ierusalem, and was promised by the Prophets; which opportunitie, if she did not lay hold on, the gate of saluation should be shut against her for euer. This kinde of speech is frequent in the Scriptures: *Now the acceptable time, now is the day of saluation.* Again, *Seeke the Lord while he may be found, call vpon him while he is nere. And that considering the season, that it is now time that we should arise from sleepe. for now is our saluation neerer, then when we beleened. The night is past, and the day is at hand, let vs therefore cast away the workes of darkenesse, and put vpon vs the armour of light.*

Isa. 49.8.

2 Cor. 6.2.

Isa. 8.6.

Rom. 13.11.

12.

The vse.

Here then we learne, that when God giueth men a day wherein God doth call them, it is not to be neglected, not to be let slip. Now God calleth men two waies: First, by his iudgements: secondly, by his mercies: And the word (*day*) is so taken, both for the iudgement of God, and also for the mercy of

God.

Englands warning.

43

God. In the first kinde God doth call by afflictions, by warre, by famine, by pestilence and sickness, by captiuitie; for when God doth chastise and punish vs, he calleth vs to repentance: In the second kinde, God doth call vs by mercy, and clemencie; and he calleth vs more openly at one time, then he doth at another. Sometimes he seemeth to forsake his Church, as if the truth were altogether extinguished; as he did when the Pope reigned in all places almost through Christendome: But now he hath giuen vnto vs his Gospel, he doth reach his hand of mercy vnto vs. This then is a mercifull calling, vnto the which, except we obey, there remaineth no excuse for vs hereafter. God doth now then call vs by his Gospel, and he hath called vs many yeares: Now is our time, now is the day of Saluation; O three times happy we, if we know it, if we lay hold on it, before it is past, before it slip away. The day, when it is past, cannot be called againe, when the day of mercy is past, then commeth the day of iudgement, which cannot be auoided. I beseech ye therefore brethren, by the mercies of God, in the bowels of Iesus Christ, that ye would diligently consider these things, that ye would know this acceptable time, this day of Saluation, that it be not iustly said vnto you, *Oh that ye had knowne, at the least in this your day, the things that belong vnto your peace.* Our Fathers and Forefathers neuer had so great mercy shewed vnto them, as we haue, they had not the Gospel so plentifully and sincerely preached vnto them, as we haue; therefore except we repent, and be conuerted, we shall be the more severely punished. The fault is increased by circumstance of the time; and the punishment of the fault, is greater, or lesse by degrees: Therefore the neerer God commeth vnto vs, and doth offer vnto vs the light of his Gospel, if we neglect it, or despise it, there remaineth

*Aut terrendo
minis, aut aequo
da flagellis, aut
blandimenta
scij: Hugo in
Cant. 1.*

Pro. I.

Iere. 22. 31.

Zacha. 7. 13.

neth no excuse; for God will say, I haue called, and ye refused, I offered grace vnto you, and you would not embrace it: therefore ye shall cry, and I will not heare you. To day therefore, whiles it is to day, heare his voyce, and harden not your hearts, lest yee prouoke Gods wrath, and draw great punishments vpon you.

Psal. 103.

Moreover, we heare learne the great mercy of God receiuing men euen at the last vnto repentance: For God is long suffering, patient, and slow vnto wrath, he waiteth for vs long, and expecteth our conuersion euery day, and receiuech vs to mercy, though it be late or we repent. Oh the great mercy and vspeakable clemencie of God toward sinners! He receiued the theefe on the crosse to mercy at the last houre; he receiued the Prodigall childe to mercy, though it were long ere he returned. This is a Doctrine consolatory, if it be taken aright, but alas, there are too many that abuse it. The wicked, because God holdeth his peace, and is long suffering, in waiting for their conuersion, they thinke God to be like vnto themselues, and encourage themselues to mischiefe, and take liberty to sinne; Knowest thou not, saith Saint Paul, that the patience and long suffering of God, doth leade thee vnto repentance? but thou after the hardnesse of thy heart, that cannot repent, heapest vnto thy selfe wrath, against the day of wrath; and of the declaration of the iust iudgement of God, who will reward euery man according to his worker. Let vs not then abuse the patience of God, neither let vs presume of his mercy, for as he is mercifull, so he is iust. This point is to be pressed against those that erie God is mercifull; God is mercifull, and say that it sufficeth if in the last houre they can say, *Lord haue mercy vpon me*: But this is an vngodly presumption; for hath God promised to any that time to presume of it? nay, many times such presumption

Psal. 50.

Rom. 2. 4.

5.

Englands warning.

25

sumption doth provoke Gods wrath against such sinners, that he taketh them suddenly away, that they cannot utter one word: Therefore that good father said well of the two theeves which were hanged with Christ, one was saved, that no man should despise, and the other condemned, that no man should presume. This example is but one, therefore let vs not presume; and it is generally held, that *Qualis vita finis* ita; as men live, so commonly they die. And it is said, *Penitentia serena, raro est vera*. Late repentance, is seldome true repentance. But another Father saith thus, *Hoc prorsus affirmo, hoc audio dicere, nunquam malo mori potest, qui bene vixit*. This I altogether affirme, this I dare bouldly say, he neuer can die ill, that hath liued well. Let the mercy of God then this day leade vs to repentance, that we may serue him from henceforth in holinesse and righteousness all the dayes of our life, Amen.

Those things which belong vnto thy peace.

Our Lord Iesus wished that *Ierusalem* knew those things that did concerne her peace. The word *Peace*, among the *Hebrewes*, doth designe all the parts of felicitie. Neither doth he say simply that *Ierusalem* knew not her peace, but *the things that did belong vnto her peace*. Because many times men know their happinesse, but being blinded with malice, they knew not the way, nor the meanes vnto it. As for example: All men confesse that it is mans happinesse to be ioyned with God, and yet reiect and contemne the Gospell, which is the meanes to obtaine it. Our Lord Iesus and his Apostles preached the Gospell vnto *Ierusalem*, but she despised it, therefore she did not know the things which concerned her peace.

Here then we learne, that the word of God, and

the Gospell of Christ where it is preached, doth bring with it true peace; true happinelle, and doth offer it vnto men. It procureth outward peace, and inward peace. In a word, the Gospell of Christ doth make a Gifte, a Policie, a Kingdome, and Region to flourish, and maketh a People happy: Therefore happy are they which beleue that the word of God doth containe in it *those things which belong vnto their peace*; that is, vnto perfect and eternall felicitie. And that this doctrine may appeare to be most true, if we a little examine the writings of the Prophets and the Apostles, we shall see plainly, that no kingdome nor policy can flourish, that no King, no Potentate, nor People can be wise, nor blessed in their gouernment, which haue not the word of God to direct and guide them. It hath bene the iudgement and opinion almost of all wise men in the world, that Kings and Kingdomes of the world were most happy, if the King of the Countrie were wise; if he had many aged, graue, wise, and faithfull Counsellours; if his Captaines were valerous, courageous, expert, and fortunate in warre: If he abounded in wealth; if his kingdome were euery-where well fortified. Lastly, if his People and Subiects were peaceable, and agreed together: I confesse that all these things are rightly, truly, and wisely spoken; yet the chiefe and most excellent of all, is not mentioned, without the which no true felicitie is obtained, and being gotten, cannot be safely preserved and kept: on the other side, where this alone is present, all other thing necessary for man, doe accompany it and follow. Our Lord and God therefore, who is the onely giuer of wise and perfect counsell, doth briefly and shortly knit all these things together in the Gospell, and his holy word: *First, Seeke the kingdome of God, and the righteousnesse thereof, and all other things shall be admaistered vnto you, Mat. 6.* Therefore our Lord Iesus said thus

thing to his Disciples, *Blessed are your eyes which see the things that you see, for I say unto you that many Kings and Prophets, have desired to see the things which you see, and have not seen them; and to heare the things which you heare, and have not heard them. Again, Blessed are they that heare the word of God, and keepe it. And this one thing above all other things, is most necessary; Mary hath chosen the better part, which shall not be taken from her.* I dare therefore confidently affirme out of the word of God, that those Kings shall flourish, and enjoy a happy estate, which doe wholly giue and submit themselves, and their kingdomes vnto Iesus Christ, the onely begotten Sonne of God, who is King of Kings, and Lord of Lords, acknowledging him to be the most mighty Prince and greatest Monarch of all; and themselves to be his seruants and subiects, in all their affaires and businesses, not following their owne minde and iudgements, nor the traditions and lawes of men contrary to the statutes of God, nor good intensions, hauing no good warrant out of the word of God, but in all things submitting themselves vnto Christ, the king of the Church, and endeavouring to subdue all their people to the lawes of this king, and so doing, they, their people, and their kingdomes shall flourish. For so the Lord himselfe hath spoken, *Deut. 17. 18. When the King shall sit in the throne of his kingdom, and shall set before him the example of this Law, in this booke, let it be with him, and let him reade in it all the dayes of his life. Vers. 20. And let him not depart from this commandment, eüer to the right hand, or to the left, that he may prolong his dayes in his kingdom, he and his sonnes in the midst of Israel.* So likewise, *Deut. 28. from vers. 1. vnto the sixt.* Again, *Let not this booke of the Law depart out of thy mouth; but meditate in it day and night, that thou mayst carefully doe as it is written therein; then shall thine prosper in thy wayes, and all shall goe well with thee.*

Luk. 10.

Luk. 11.

thee. *Iosu. 1. 8.* Whereby it appeareth that the felicitie and prosperitie of Kings, Princes, People, and kingdoms, doe depend vpon the word of God, and haue promises of blessings, both in this life, and in the life to come. And now we will proue it by examples. *Saul* the first King of *Israel*, was so long happy and a conquerour of his enemies, as he obeyed the word of God, but when he yeelded to his good intentions, contrary to Gods word and commandement; *Samuel* said vnto him, *Thou hast plaid the soele, thou hast forsaken the word of the Lord, and the Lord hath forsaken thee, that thou shouldest not be King of Israel. 1 Sam. 15. 26.* Now how great the misery of *Saul* was afterward, the storie doth euidently declare. *David* succeeded him next in the Kingdome, who was most happy in his kingdome. But how greatly he esteemed the word of God, it may appeare in the booke of the *Psalmes*, especially in the *119. Psalme*; for from his private euils, from his euill actions committed against the word of God, and from the vnnaturall insurrection of his Son *Abson* against him, he had learned how great a sinne, and how pernicious an euill it was to decline from the word of God. *Salomon* the Sonne of *David* the most wise, and most excellent King of all the world, did so long inioy prosperitie, and was commended of the Lord, as he did reuerently obey the word of God: but when he once began to reiect the word of God, the Lord by and by said vnto him, *Because this was in thy heart, that thou hast not kept my covenant, and my statutes, which I haue commanded thee, I will rent thy Kingdome from thee, and give it to thy Seruant. 1 King. 11. 11.* And this presently came to passe after the death of *Salomon*. The kingdome was rent into two parts, ten Tribes followed *Ieroboam*, the Seruant of *Salomon*; and two Tribes onely cleaved to *Reboam* the Sonne of *Salomon*, who for the contempt of Gods word and following strangers,

was overwhelmed with many euils. 2 Chron. 12. 5. Therefore *Shemaiah* the Prophet said vnto *Roboam*, and to the Princes of *Iudah*; Thus saith the Lord, *You haue forsaken me; therefore I doe also forsake you, leaving you to the hands of Shishack*. Likewise *Abia* the Sonne of *Roboam* overcame the armie of *Israel*, though more in number, and greater in strength, because he trusted in the word of the Lord. 2 Chron. 13. 15. So *Asa* prospered in peace and tranquillity forty yeares, because he suppressed Idolatry, and superstition, and restored the sincere religion of God. 2 Chron. 14. So *Iehosaphat*, 2 Chron. 17. This is also diligently noted in the liues of the rest of the Kings, as in *Ioram*, in *Oseas*, 4 King. 9. In *Ioiakim*, 2 Chron. 23. 24. In *Amasia*, 2 Chron. 25. In *Osia*, 2 Chron. 26. In *Iothan*, 2 Chron. 27. In *Achaz*, ibidem. In *Ezechiah*. In *Manasse*, and the rest, vntill the carying away into captiuitie, both of the house of *Israel*, and of *Iuda*; for so long did they flourish, and prosper, as they did cleaue to the word of the Lord; but when they contemned and forlooke the word of the Lord, they fell into great misery and ruine. Therefore hence we may collect that the ground, foundation, and continuance of all happinesse, peace and prosperitie of Kings and Kingdomes, doth consist in the word of God, and the obedience thereunto: and on the other side, the ruine and confusion of Kings and Kingdomes, is in the contempt and forsaking of the word of God: And why so? because the Lord saith, *They that honour me, I will honour, but they that despise me, I will despise.* 1 Sam. 2. 30.

But leauing these examples, which doe abundantly confirme this truth; Let vs consider of some moderne and late examples, whereof we haue beene eyewitnesse: How did God blesse our late noble Queene *Elizabeth*, that againe he might seale the truth of this doctrine to all the world. Blessed is that Prince whose

God

God is the Lord, *Psal. 144. 15.* How plentifully did God blesse her, and her people, aboue all Kings and Nations, with peace and plenty? according to the Prayer in the *Psalm*, for *Jerusalem*, *Psal. 122.* For she, and we her people did inioy such peace and such plenty, as our forefathers neuer knew, nor *Chronicles* doe record to haue beene in the time of our auncestours, in times past. Our Land did yeelde abundance of all things which grew at home; and forraigne Nations did minister plenty of other commodities growing abroad: So that whatsoeuer from the East, to the West, whatsoeuer was vnder heauen, was brought home vnto vs; whereby our Land hath beene greatly enriched: The peace of our Country is meruailous in so long and continuall troubles of our neighbour Countries round about vs, and in so many consultations and deuises of the Church of *Rome*, for the disturbance of our peace, and the ruine of our Countrie. Moreouer God did giue vnto her Maiestie, such honour and renowne, that she sat as a Iudge, and an honourable Arbitratour in the causes and controuersies of the mightiest Monarches and Potentates of *Europe*, and of all her Neighbours: Now what was the cause of so great peace, of so great treasure, and of so great honour? Verily the Word of God, which her highnesse received, embraced, and promoted to the vttermost of her power. Now after all these, though the Papists deuised and plotted her death, and many were suborned and hired by the *Pope*, a man of sinne, a maintainer of rebellion and murder (wherein he sheweth of what spirit he is) yet God brought her to the graue in peace, by naturall death, full of dayes: And after her, God hath giuen vnto vs a wise, gracious, and Religious King, our King *James*, whom God brought into the Land so peaceably, to the astonishment of forraigne Nations, and to the great admiration of vs all: and he, to the great comfort of all

Christians

Englands warning.

31

Christians; loath the Gospel and word of GOD, maintaineth it to his vitermost power, and commendeth the true worship of God, to all his people. And how hath God protected him, both in *Scotland*, and here in *England*, against the wicked Papists; who with bloody and murdering hearts, devised such a diuellish, and inhumane Stratagem, to overthrow him and his issue, and to destroy the flourishing state of *England*: so, that if God had not beene on our side, both his Maiestie, his royall and hopefull progeny; and all we that loue the Gospel had beene swallowed vp, and made a prey to their teeth. Happy therefore we, if we know our happinesse, blessed are we, if we know the things that concerne our peace.

But now they are bid from thy eyes.

Our Lord Iesus first sent his Prophets to *Ierusalem*, at length he came in his owne person (for *Ierusalem* killed and stoned his Prophets) therefore he cometh, and in the midst of *Ierusalem*, among all the people he doth many miracles, which the Prophets foretold should be wrought by the *Messias* when he came, he preacheth the Gospel to them, wherewith he laboured to gather them together as a *Henne doth her Chickens*, and wherein her happinesse consisted, as we haue heard; yet all these things were hidden from the eyes of *Ierusalem*, as our Saviour Iesus Christ here saith. This is not spoken to extenuate, or lessen the fault of *Ierusalem*, but rather in reproach, her wonderfull blockishnesse is noted, that she did not see God present: For how could *Ierusalem* be ignorant of Gods will, which daily had the promises of saluation in her mouth, and to whom the Law was often repeated? Could the *Iewes* be ignorant of Christ, who was many yeeres conuersant among them, shewing forth his

Math. 23:

Math. 23.

Matthew 23:
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sauiug power, not onely in teaching, but in working many wonderfull workes and miracles among them? Therefore our Lord Iesus in these words, doth note their blockishnes, and wilfull blindnesse, wherewith being hindred, they could not see God offering himselfe vnto them, nor yet obserue his mercy, nor manifest arguments of his wrath. Christ therefore here doth teach, that the Citizens of *Jerusalem* were authors of their owne destruction, as also healeth a scandal which rose from their voluntary and wilfull ignorance. For without doubt, many were detained and kept backe, by the example of *Jerusalem*, from embracing Christ, and receiuing his Gospell, which they saw were reiected of them, who bare the chiefe estimation of doctrine and wisdom: He therefore doth admonish that their incredulity and contumacy should not offend any, who being wilfully blinded with their owne pride and blockishnesse, did draw vpon themselves Gods wrath, and their owne destruction.

Let vs now apply this vnto our selues, and diligently consider, whether it be not our case. Our Lord Iesus by the preaching of his Gospell, hath manifested vnto vs his loue, hath reuealed vnto vs his kindeesse, hath with his Gospell giuen vnto vs a long peace and innumerable blessings; but men are so belotted with the vanities of the world, and so blinded with the pleasures of this life, that they winke with their eyes, that they cannot see, and stop their eares, like the deafe Adder, that they cannot heare the sweet voyces of Christ calling and alluring them: For it cannot be but men maliciously blinde themselves, seeing the grace of God that bringeth saluation to all men hath appeared, teaching men to deny ungodlinesse, and worldly lusts, and so live soberly, iustly, and godly in this present world. *Tit. 2. 11.* Therefore if men now are blinde, if they be ignorant of so great fauour of God, wherof we haue bene

Tit. 2. 11.

Deu. 30. 11.

Rom. 10. 6. 7. 8.

eye-witnesses, and have tasted of the good word of God; there is no excuse to be pretended. But we may say to them, as Paul said to the Corinthians, *If our Gospel shall be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds: that is, of Infidels, that the light of the glorious Gospel of Christ, which is the Image of God, should not shine unto them: 2 Cor. 4. 3. 4.* This is a great iudgement, whereby God doth punish the wicked contemners of his word, when the eyes of their minds are blinded, that they see not God present, nor taste his mercies; nor feare the punishments that are imminent and nere at hand.

The Scriptures teacheth vs, that no Ignorance is excusable: for he that knoweth not his Masters will, shall be beaten, though with few stripes, because Ignorance is not of creation, but of deprauation and corruption of nature: But he that knoweth his Masters will, and doeth it not, shall be beaten with many stripes; because he cannot excuse himselfe, therefore wilfull Ignorance, voluntary blindness is Inexcusable, and shall be the more severely punished. Here then that grosse error of the Papists is conuicted, who affirme without wit or blushing, that Ignorance is the mother of deuotion; but it may better be called the mother of error, and destruction, because it leadeth men to perdition and eternall punishments: for if eternall life consist in the knowledge of God, and of Iesus Christ. *Ioh. 17. 3.* then eternall death abideth them which know not God, nor his sonne Iesus Christ. If the wise man ought not to glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches; but should glory that he knoweth and vnderstandeth the Lord, to exercise mercy, righteousness and iudgement. *Ier. 9. 23. 24.* Then whosoever is ignorant of God and his will, and knowes not Christ the Sonne of God, should lament and be sorry that these things are hid from his eyes,

Luk. 12. 48.

Math. 22. 29.

Math. 16.17

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STC 21491.5:

Jerusalems fall, Englands warning [ca. ,
1606?]

Previously this unidentified STC was
bound with STC 25296 and 2 other items.

While in sheets it was collated thus:

B⁴(-B1), C-E⁴, F².

All pairs of leaves were conjugate.

May 4, 1970

Lilly Stone